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SPECIAL NOTICE

The next annual meeting will be held in Cleveland, Ohio, with the Hotel Cleveland as official headquarters, on January 7, 1942.

A limited number of copies of the February issue containing the report of the significant student conference held at Naperville, Ill., December 27-31, 1940, are available at 30¢ apiece, or at 20¢ in lots of five or more.

Only paper-bound copies of the 1940 edition of the Handbook on Christian Higher Education are available, at \$1.25. Orders should be sent to Council of Church Boards of Education, 744 Jackson Place, N.W., Washington, D. C.

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The Continuous Emergency

AN EDITORIAL

ON May 27, the President of the United States declared an "Unlimited Emergency." During the course of his address that evening, he declared for the American people,

"We reassert our abiding faith in the vitality of our constitutional republic as a perpetual home of freedom, of tolerance, and of devotion to the Word of God."

More than fifty years ago, William Gladstone recognized this and said,

"I am convinced that the welfare of mankind does not now depend on the State and the world of polities; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose and over a wide field upon the greatest treasure of mankind, the belief in God and in the Gospel of Christ."

Here is the crux of the matter, and here is the area from which the solution of our personal, economic, social, national and international problems will come. The freedom in which democracy believes is not just suddenly attacked. It has always been attacked. The battle is perpetual; it will be won in the souls of individuals.

The Word of God says,

"Blessed are the peacemakers: for they shall be called the children of God." Matt. 5: 9.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13: 10.

The program of the Church and the institutions of the Church are instruments whereby persons are transformed, and the battle

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against enslaving forces is won. Leaders so changed and trained are the pillars of democracy and freedom against which the powers of evil cannot prevail.

The Government of the United States will make a serious mistake if it rests its hope on airplanes, ships and tanks. China built a great wall. The enemy got within the wall not by climbing over, but through treachery at the gate. France built the Maginot Line, but France fell because of the weakness of the French, not because of the weakness of the Maginot Line. America's strength, even now, lies in a Christian statesmanship.

The United States of America needs the product of the Church and the educational institutions of the Church. From these colleges have come presidents, governors, legislators, ministers, and leaders in all the vocations in greater proportion than from other schools. Without Christian leadership America's future is doomed.

John Bucham (Lord Tweedsmuir) in his book, *Pilgrim's Way*, writes, "Our achievement in perfecting life's material apparatus has produced a mood of self-confidence and pride. Our peril has been indifference, and that is a grave peril, for rust will crumble a metal when hammer blows will only harden it."

The Church through its educational program prevents her members from falling into the peril of an atheistic humanism, and a confident self-righteousness. Christian education keeps man awake to the weakness of human effort and the strength of union with spiritual reality.

Let America be conscious of and try the Christian way:

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; . . .

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . .

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." I Cor. 13 (in part).

Beyond Free Minds*

BY BERNARD EUGENE MELAND

SOMETHING has been happening to the mental attitudes of college students in recent years which cannot fail to bring pause to thoughtful leaders within the colleges. One way of describing it is to say that college people have become strangely apathetic toward group life and toward the functions that serve its solidarity. They have tended more and more toward a condition of atomism in which each person has become a unit unto himself, reluctant to establish too obvious relations with people or with institutional practices that compel attachment or commitment.

The explanation for this situation goes back into events of two decades ago. Those of us who belong to the post-war generation of college students—to the era of the twenties—cannot deny that our college generation ushered in a mood of disillusionment that has not been easily dispelled even through two decades of time. We had felt a world crumble. We had seen the beast in man rise to shadow heights to crush the creations of the human spirit; and we had witnessed the sanest minds giving impassioned approval to this self-destruction. The collapse of western idealism on the eve of its greatest promise left many of us, not only a bit disillusioned with the faith of an older generation, but bitter at the thought that mature men and women could be so deceived as to proclaim the coming of a new and better world at the very moment when they were on the brink of catastrophe. We could not take pre-war idealism too seriously. Neither could we have the same unquestioning loyalty to institutions and customs that had served the older generation.

INDIFFERENCE OF THE TWENTIES

I think we, who went to college in the twenties, released a dissolvent that was to eat into the corporate life of every campus

* In a day when isolationism is passing, both as concerns individuals and nations, this article challenges the colleges to develop personalities who will accept responsibility in a democratic society. Dr. Meland is associate professor of Religion at Pomona College.

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and beyond, and to bring about the dissolution of time worn institutions that had once been adequate for men's spiritual outreach.

The response of the colleges to this growing indifference to religious institutions is interesting in retrospect. Some colleges, headed by intense, but undiscerning, churchmen, sought to stiffen the requirements in religious areas. Attendance at church and chapel were made more consciously compulsory, and required courses in religion were given new emphasis. The younger generation was to be compelled to come to terms with these great traditions and spiritual values, however desultory the results might be. Less resolute leaders in the colleges went to the opposite extreme of relaxing all requirements in religious exercises, assuming in many instances an apologetic attitude in regard to religious affairs that became more and more debasing in proportion as it prompted faculty members and administrators to dissociate themselves from responsibility for the spiritual interests of the campus life—sometimes to save face, or even to court prestige among the students. In the larger universities relinquishment of spiritual emphasis often took the form of an aggressive disinterest in religious matters.

The full effect of this aggressive sentiment against whatever smacked of being *religious* upon the college life will perhaps never be known. I am thinking here not so much of the estrangement of the "*church and the academy*,"¹ as of an even more fundamental matter—the seeming disdain for the valuational side of life. For a time, during these years, it seemed that any concern for so inexact a thing as *value*, not to mention religious or spiritual value, was taken to imply a softening down of the academic life. So intent had we become upon the pursuit of exact findings that we would have nothing to do with concepts or causes that introduced ambiguous feelings or meanings. I am sure that the fact that two of the major branches within the social sciences were struggling to achieve scientific maturity during this period had something to do with this growing critical temper of the campus mind. Sociology during the heyday of Ross, Hayes,

¹ See Von Ogden Vogt's discussion of this problem in *Christendom*, Summer, 1937.

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Small and Henderson was a study of society looking to the social leavening of the common life. Beginning with Park and Burgess' *Introduction to the Science of Sociology*, it moved toward a dispassionate inquiry into the social process and into the institutions shaping that process. This was to achieve a more exact method of social study; but it was also to initiate a professional suspicion of these institutions and of the forces within society that generate group action or group attitudes. To know the *inside* of social behavior was but prefatory to putting it down as suspect.

Psychology also underwent a scientific ripening during this period. From the more philosophic orientation of the psychology of William James, it moved toward the laboratory approach of John Watson. Behaviorism was not the sole form of psychology during the twenties, but it was easily the most influential. And the effect of this restricted view of the human organism and its responses was, not simply to discourage the concern for the valuational aspects of living, but to ignore this phase as if it were non-existent.² The combined influence of these two developing social sciences served to precipitate an acrid temper of mind upon the university and college campus which intimidated, if it did not, through its corrosive effects, dissipate the spiritual outreach altogether.

Philosophy had not yet given way so completely to the logical positivists' thrusts during the period; yet the overtones of suspicion toward *emotive* interests were everywhere felt.

These fields, more than the physical sciences, seem to me to have provided the major stimulus toward the abandonment of the qualitative interest in college life. No area of the university life escaped their iconoclastic temper. Schools of religion and theological centers upon the campus strove to keep pace with this scientific drive; or, perhaps it would be more accurate to say sought to maintain face in the midst of this scientific atmosphere. Standing was at stake; and the study of religion, it was made clear, could be as scientific as any other field of social inquiry.

² The more recent influence of organismic psychology has tended to correct this condition. It has, in fact, given rise to a new emphasis upon value and has provided a psychological basis for attempts to formulate a working conception of value in empirical terms.

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Even here one refrained from too obvious attention to the constructive interests of the common life.

Those of us who "went through" the university during the twenties were irrevocably processed by these educational astrin-gents. Many rebelled, as they would have rebelled against anything that threatened to wash them clean of their former biases. Many more, however, yielded uncritically to its ideational down-pour and thus became thoroughly bathed in its aciduous waters. Thus, out of this post-war generation of collegians and graduate students, came a host of emerging adults who could appraise life; but few, if any, who, with zest and genuine feeling, could really *praise life* and acknowledge its sustaining good.

The college students today are not unlike those of our post-war period. If anything, they have developed one degree beyond our acrimonious attitude to a state of mind that insulates them from the pain of being self-contained. Having been fairly well enlightened about the "complexes" that complicate men's motives and confuse their minds, these young minds are taking nothing for granted. Nor are they being *taken in* by such intangibles as "causes" or "movements." This is their mark of maturity. And who would say, in times like these, that incredulity and critical mindedness are not to be encouraged?

SIGNIFICANCE FOR DEMOCRACY

But there is another side of the story. For democratic institutions, this critical mindedness can become deadly. It can wither the last tendril of ivy-growth whose encircling vines have symbolized the cohesion of the college community. Instead of a community, the college campus is becoming just another place where people *shop around* to get what they want, and then leave.

It is the symptom revealed in this situation, more than the condition itself, that should concern democratic Americans. For the disintegration of the college community is but the breakup of democracy writ small. What has been happening to the college community has been occurring with comparable results in democratic societies at large. The doctrine of the *free mind* has developed into the dogma of the *indifferent mind*—which, multiplied many times, makes up a collection of individuals whose prevailing

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philosophy is, "I don't care what the rest of you do or think; I have my own life to consider."

This disintegration of corporate mindedness and group loyalty is perhaps the most serious threat to modern democracies. Its peril is heightened by the aggressive operations of *fifth column* activities which thrive upon the lassitude of democratic peoples.

We must put down as a *spent idea* the notion that democracy can thrive on freedom and liberty alone. Democracy, if it is to achieve an enduring social organization of life, is as dependent upon some principle of cohesion as any monarchical or totalitarian type of society. The source and practice of that cohesiveness may be very different; but the necessity of cohesion is just as inescapable. We need the kind of cohesion that comes of a common fellowship devoted to common ends. We need the kind of corporate oneness that issues from a vivid sense of what we do and feel together, because what we do and feel together looms larger than individual wants and undisciplined desires.

We have come to the end of that stage of democracy when we could speak only of *freedom, liberty, and individuality*; and must now begin to think constructively about the ideas, the human capacities, and the human responses that can shape personalities capable of participating responsibly, both singly and corporately, in a democratic society.

Having reached a point in our democratic way of life when the continuance of the indiscriminate emphasis upon free and self-sufficient individuals begins to threaten our corporate life, we had better try a hand at fashioning the democratic process into a *group process*. And this means doing something more in education than developing critical and cautious intellects. It means developing free minds that are at the same time capable of responsible action, capable of an expressive gratitude, and capable of devotion to recognized human values and to values that relate these human scenes to the Vaster Venture.

The Distinctive Opportunities of the Church-Related College as a Christian Institution*

BY J. ARTHUR HECK

THE Council of Church Boards of Education, representing the interests of twenty-two Protestant denominations, in a program of Christian higher education involving approximately 325 senior colleges and 250 junior colleges and secondary schools, feels that the time has come for all church-related colleges seriously to ask themselves whether they are fulfilling the Christian purposes and the spiritual ideals which at the first brought them into existence and which even now they profess to be serving.

Public sentiment is not unqualifiedly congenial to the Christian college. Many educators have seen fit to question the necessity for higher education under ecclesiastical control. There is a widespread conviction that in these disturbed and crucial times Church-related colleges must re-discover their distinctive and extraordinary functions as *Christian* institutions, and reorganize themselves more effectively about them if they are to commend themselves to a world that is yearning for values which abide through and beyond the changing scenes of this world, and that is searching for a philosophy of life that will bring Reality into the crass unrealities of a chaotic world.

The Protestant churches have frequently spoken upon the theme of religion in higher education. The latest pronouncement on this subject is contained in a statement of basic philoso-

* This is a tentative statement offered by the Commission of Executive Secretaries of Church Boards of Education to administrators and faculties of Protestant church-related colleges as a basis for an approach to a discussion of the problems of the Christian college. On the basis of replies received from the colleges, it is hoped that the Council of Church Boards of Education may find it possible to issue an official statement covering this subject. Reprints of this article for use in group discussion are available at 10¢ per single copy, 8¢ in groups up to 50, and at 5¢ per 100 or more. Dr. Heck is the General Secretary of the Board of Christian Education of the Evangelical Church.

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phy developed co-operatively by the Protestant Evangelical forces of the United States and Canada through the International Council of Religious Education, under the general title "Christian Education To-day." This statement builds upon the assumption that the church-related college "will cooperate in relating its program of Christian education to the total Christian education program of the church," and that the college "will endeavor to make the total student experience a Christian experience."

It may well be that on the side of formal courses and the generally accepted educational disciplines, the church-related college has little to offer that is distinctive. As an avowedly *Christian* institution it should find distinctive function in the area of the Christian interpretation of the world, the Christian motivation of life, Christian fellowship, and Christian service. Are our colleges dedicated to these distinctive purposes above all other purposes? We believe they are. However, it is possible that the principles and ideals around which Christian education is organized have not been as effectively integrated into the total educational program of the institutions as they should be.

That the Christian church-related college must be fundamentally Christian in every phase of its life, and work—in the attitudes and practices of administrators, faculty and students, in its internal functioning and activities, in its teaching, in its program of community, national, and world service—is acknowledged by all and raises no question. Questions arise the moment an attempt is made to define the word "Christian" or to give practical content to "attitudes," "practices," and "programs." The present statement is offered in an effort to point up more sharply some of the implications of the cherished name "Christian" in relation to the higher educational program of our colleges.

I

The Christian church-related college must be diligent in assuring itself that all of its teachings are in harmony with the basic spiritual and moral teachings of Jesus. In the Protestant tradition it is not to be anticipated that all can agree upon a single creedal statement or upon a single uniform objective code of

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personal or corporate conduct, but there is a negligible minimum of disagreement upon the essential truths of the Christian faith. These truths the Christian college is under obligation to preserve, to promulgate, and to exemplify.

While church-related colleges are not narrowly sectarian, it is certainly the right of the sponsoring ecclesiastical body to insist that leaders in its educational institutions shall be sympathetic with its essential religious traditions and faith.

It is understood that the teaching of the Christian faith and life in the church-related college will be both direct and indirect. Directly, the Christian faith and life will be taught through the Departments of Bible, and of Religion, through religious services and special study groups. The church-related college should regard the Christian religion as its distinctive and indispensable field of instruction, and should require a reasonable, yet influential number of hours of Bible. Departments of Bible and Religion should be directed by the best qualified, the most alert and understanding teachers available, capable of challenging the intellectual, social and moral respect of the students.

Indirectly, the Christian religion should be taught in every course and classroom. Religion can be inculcated without always being explicit. It should become the "atmosphere" in which all teachers and pupils share knowledge and experience. It should be openly and unashamedly the postulate of all teaching. Every subject in the curriculum, just as all truth, carries religious implications. In a Christian college these implications should not be hidden behind a screen of evasion or subterfuge, but made explicit at every opportunity. For teachers or leaders in a Christian college, jealous of its Christian tradition or reputation, to make light of the Christian religion or any aspect thereof, or to discount its values by subtle innuendo, sarcasm, or unfair criticism is a violation of the mission and purpose of the institution.

II

Worship is a primary concern of the church college. The culture of the spiritual life of students is of supreme importance. This culture will best be achieved as meditation, prayer and other devotional practices are made an integral part of the life of the

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school. Adequate incentive and provision for worship, both public and private, will therefore be given in the program and the activities of the institution. While the oft-expressed objection to "required chapel" may be allowed some validity, it is nevertheless a fact that the Christian college will regard regular chapel services as an indispensable element in its organized life.

In addition to regular chapel worship services such aids to the culture of the soul as spiritual retreats, prayer services, campus worship centers for private meditation, and devotional studies, will be fostered. The total atmosphere of the Christian college will stimulate aspirations Godward, and make easy and natural the fulfillment of the spiritual needs and desires of all who share in the campus community.

III

In the nature of the case, the Christian college exists to further the cause and advance the interests of Christianity in the world. Its primary responsibility is to give to young people a Christian interpretation of the universe, a Christian philosophy of life, and a basic understanding of the motivation of and elements in the Christian organization of society. The Christian college feels that it is the possessor of supreme values—Christian religious values—which it is obligated to share with others by reason of the compulsion of truth itself and the conviction that through these values alone the highest purposes of life can be served.

The church-related college has the privilege of being an institution whose open and unashamed mission and purpose is to lead persons definitely into the way of Jesus and to build them into that spiritual world-structure which Christians call the Kingdom of God. Accordingly, the Christian college will help its students to an effective intellectual and spiritual synthesis that will embody the essence of the Christian faith and ideal.

IV

The leadership in the Christian church-related college must be distinctive, unimpeachably Christian in life and conduct and possessed of a Christian experience sufficiently rich to stimulate the sharing process referred to above. The Christian college should

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employ persons whose loyalty to Jesus and to the Christian church is assured.

It is imperative that the president and other administrative officers of the institution shall be persons of influential Christian character. No amount of intellectual acumen, academic achievement, business sagacity, social agreeableness, or financial ability, can compensate for shallowness of religious experience or spiritual insights. Instructors in church-related colleges should be men of outstanding Christian influence. They should be reasonably well acquainted with the Bible and believers in the Christian way of life as revealed therein. They should be committed to the essential doctrines of the Christian faith. They should be believers in the efficacy of prayer, practiced in the art of prayer, members of and active in some Christian church, and zealous to share with students the values of a rich Christian experience.

V

A college that calls itself Christian must avoid all questionable practices in administration that may reflect upon the integrity of the institution. Business methods must be above reproach and financial arrangements with creditors and debtors just. Investment policies, both regarding the nature and method of investments, must be developed in the light of Christian principles. A Christian college will be concerned to keep its athletic policy and program, its methods of recruiting students, its scholarship awards, its financial plans, its catalogue and other publicity worthy of the finest ethical tradition of the Christian faith. Social activities sponsored by the college or college groups should be organized and directed in harmony with the highest welfare of both the students and the institution.

VI

The Christian college will manifest at all times and in all circumstances the highest possible respect for personality. Relations between administrators and the faculty, between administrators and students, between faculty and students, between members of the faculty themselves and students themselves will be such as to constitute a continuous experience of Christian fel-

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lowship. The leaders will be eager to achieve and manifest a sympathetic understanding of the student. Personal counseling will be an integral part of the curriculum. Student participation in the councils of the campus will be encouraged. Students will be treated as persons whose judgment is worthy of respect. They will be guided into wise and worthy vocational choices. In short, the personnel practices of the Christian college will be definitely an exemplification of Christian ideals of personal living and social conduct.

VII

The church-related college will take seriously its responsibility for aiding in the building of the Christian church, through a definite program for training the church leadership of the future and for co-operating in every possible way with Christian churches in the building and advancing of their total Christian educational program. Students should be kept *aware* of the church. They should be led into a profound and firm Christian faith. They should be taught the art of Christian worship. Students and faculty should share in projects of service and helpfulness to local churches, with a view to developing Christian leadership skills. Courses in Bible and religion should be definitely "pointed up" with a view to use in teaching situations in churches. Information concerning the training program of the church and the privileges of church service should be made available to students by the church Board of Christian Education through the college authorities. In every way possible the college authorities should be zealous to relate students actively to the total educational program of the church and to local church activities in particular.

VIII

The Christian church-related college will be aggressive in the promotion and inculcation of Christian social idealism on the campus and in equipping young people for the responsibilities incident to the building of a universal Christian brotherhood upon the earth. As far as possible it will cooperate actively in community projects which have as their objective the building of a Christian society. The Christian college must be in the van-

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guard of forces devoted to the cause of social and economic justice, of personal and social integrity, of enduring Christian home life, of universal brotherhood and peace. It must endeavor to open for students opportunities for social work and to develop in students the necessary skills for the effective orientation of individuals and of society in the moral and spiritual principles of Jesus Christ.

The Christian college should be aggressive in the preservation and extension of freedom and democracy against all totalitarian emphases and trends. In the name of the Christ it should contend for the rights of the individual conscience, and for the equal and unobstructed opportunity of all persons to achieve the highest ends of life in a truly Christian socialized democracy. At the same time, it should protest against the so-called "liberty" of many a campus which has become merely unprincipled license.

In harmony with these aims, there will be sincere effort to give helpful guidance to students in the opportunities and responsibilities of citizenship and business administration. While the Christian college is eager to maintain a strong healthy idealism, it does not fail to recognize that its graduates will be compelled to live as Christians in an unchristian world. If higher education in a Christian community is to be realistic, it must take into account the world in which it lives. It must help young people to discover how they can live out their lives in a society whose fundamental objectives as well as habitual practices are hostile to the Christian commitment.

IX

The Christian church-related college will find its supreme privilege in an endeavor to constitute the total organization and life of the college a true "cell" of the Kingdom of God, a miniature of that universal brotherhood for which the true Christian lives and labors. The usefulness of the Christian college to the Kingdom of God is often restricted by a failure to demonstrate on the college campus what the Kingdom of God is like. The Christian college should constitute itself a "laboratory of life" in which the spirit of every Christian social and world relationship shall find some expression in the social life and organization of the

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college, and every Christian ideal demonstrated in the actual process of communal living on the campus. This will mean that the campus shall become an enlarged "home" wherein the spiritual principles of family life, in terms of a Christian fraternity or fellowship, shall find potent expression.

The implications of this for our Christian colleges are far-reaching. The Kingdom of God cannot become a reality for the young people in our colleges until they are led into the actual living of it. On our campuses there should be manifest the spirit of equity and justice without prejudice of class, creed, culture or race. Opportunities for self-development should be made available to all alike. Cooperative enterprises should be encouraged and planned. The spirit of unselfishness and a practiced "otherness" should be cultured in the life of the college community. The Christian college is Christian when it *lives* Christianity.

SUGGESTED QUESTIONS FOR DISCUSSION

(It will help if all responses are accompanied by specific explanations or suggested amendments to the above statement.)

1. How satisfactorily does this statement present reasonable objectives or ideals for the Christian college today?
2. Is the language of the article sufficiently flexible and adaptable to allow for varying religious emphases and interpretations by different church groups? If not, how might it be improved?
3. Should the Christian college make more *explicit* and *positive* its distinctive Christian emphases and its church affiliations and obligations? If so, how?
4. What responsibility has the Board of Education of the sponsoring church group for supervising the religious life and teachings of the college?
5. How great a degree of uniformity or agreement regarding the basic functions of a church-related college may be regarded desirable and possible?
6. How far should the religious emphases of a church college reflect the emphases characteristic of the sponsoring communion?
7. How may an "atmosphere of worship" best be achieved upon the college campus?
8. Is it reasonable to expect the Christian college to further the cause and advance the interests of Christianity in the world? If so, how?

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9. What are the points of greatest tension between Christian theory and practice on the college campus? (Such things as the "honor system," college advertising, scholarship awards, athletic policy, may be issues in point here.)
10. Where has "democracy" on the college campus been wanting?
11. How may Christian colleges guide students more effectively into service within local churches, both before and after graduation?
12. Is it practicable to conceive the Christian college community as a "unit" of the Kingdom of God? What changes in organization and administration would such an objective necessarily involve?



The Task of the Christian Minister in Wartime*

BY CLARENCE P. SHEDD

FOR a second time within the life of most of us in this chapel the lights of civilization have all but gone out. They sputter fitfully and God alone knows when, if ever, they will glow again. As a mobilized Swiss student said only a few weeks ago, "All that we thought we possessed (civilization, culture, science) seems to be crumbling away."

Humanity has broken camp. The scourge of war drives the best youth of many nations—and before them millions of terror-stricken, homeless men, women and children—into a hell of fire and torture that makes Dante's Inferno seem like Paradise, a struggle so gigantic in scope, so fiendish in ferocity, so fantastic in character, that it is beyond the power of any who have witnessed it to describe it. "Nothing like it," said a veteran war reporter last week, "has ever been asked from men before." Its fury and senselessness are well reflected in this letter which came from Flanders field a few days ago. "We know nothing and understand nothing, but keep on fighting and fighting, eating when we can, and no one has thought of sleep these past ten days."

And we who vowed before God we would never let this happen again—we stand before you this morning condemned. Yes, we more than all others, for we are ministers of a Lord who taught us to pray "Our Father, Thy will be done on earth as it is in heaven." We had an opportunity the angels themselves must have envied, that of establishing in the Ways of Peace the footsteps of a generation disillusioned about war. But the witness of a scandalously divided Church is a feeble one. Today our failure is writ large in the stark madness and horror of this moment with its blitzkrieg and its rivers of blood and tears. We

* This is a timely subject discussed most realistically by Dr. Clarence P. Shedd, professor in the Yale Divinity School. This article is part of the commencement address delivered to the graduating class at the Yale Divinity School on June 3, 1940.

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can only confess our sin and the sin of the whole Church of Christ—all we like sheep have gone astray—we have been unprofitable servants.

In moments of crisis like the present we who are older would be false to the comradeship we have enjoyed with you if we did not say to you quite simply that life has taught us what seems to have meaning for such an hour. The contemplation of the tragic events of the last two weeks has made me want to share with you certain convictions regarding some of the special tasks created for you and the Christian Church by the fact of war. In these words of mine seriously uttered I am sure that my colleagues on the faculty will gladly recognize the concern and affection we all together feel for all of you as you go forward in this moment of tragedy and opportunity into your various ministries in the Church of Christ as pastors, Christian Association secretaries, college pastors, teachers and missionaries.

CHRISTIAN WITNESS

More than ever in the days ahead you should continue your Christian witness that war is both sinful and futile, calling upon the church to confess its failures and to put its moral influence back of whatever movements lead in the direction of the peaceful organization of the world. You and I may say this war is a horrible business, that now begun it must be finished, but let us never glorify its madness by calling it Christian. We must keep faith with our pre-war determination never again to let the church bless war. As individuals, ours may be a Quaker witness or we may join with those European Christian students who in a survey of a few weeks ago said that they "could not find the grounds on which they could dissociate themselves from the conflict," but, in either case, it is more important now than ever that we continue to say as did these students, that this "war is a sinful affair." Is it not good Christian doctrine that means must be consonant with ends? Men never have and never will "gather grapes from thistles." Why should we in these moments of blackout doubt the validity of convictions reached in calmer and happier times—in moments of dispassionate study and of highest illumination.

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You must make up your own mind on Christian grounds as to your duty and your country's duty in relation to this war, but you must recognize that equally sincere, devoted, and intelligent people may, as Christians, take a position that is diametrically opposed to yours. As the shepherd of your flock it is your task to keep the Christian fellowship unbroken even in the midst of passionately held and apparently irreconcilable positions on the issue of the war. You will be helped greatly in doing this if you remember that in a moment like this, when all humanity is groping and stumbling in the dark, the wisest men among us see only "as through a mirror darkly."

You must confirm in yourself and share with others the Christian faith that this is God's world. He is at work in it no matter how terribly the collective sin of men obscures that fact. In the long run evil overreaches its ends and destroys itself. It is still true that if you sow a wind you reap a whirlwind. Evil institutions and evil societies encounter at last a moral order which destroys them. The last word with regard to whatever may be the fundamental issues in this war will not be spoken by blitzkrieg or by any other opposing philosophy of force. Yet to be heard from is the "still, small voice." Speaking of Jesus, Napoleon at St. Helena said, "I do not understand that man. He must have been more than human. I used to be able to get people to die for me. I got hundreds of thousands of them, but I had to be there. Now that I am here on this island I can't get a man. But he gets hundreds of thousands of the best men in the world to lay down their lives for him every day." You and I in these hours of cynicism and despair need to call the church back to deepened faith in the ancient Christian affirmation, "I believe in God the Father Almighty." We will do this best if we unveil before men the face of Jesus Christ. In his presence men will recover their faith and find their answers.

You must champion the rights of Christian conscience, defending conscientious objectors, whether within or outside of the Quaker fellowship, with all the power and influence of the church. You must shield and protect tens of thousands of loyal American citizens of alien antecedents or birth, who because of the "fifth column" hysteria are going to be suspected in the hours ahead.

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Already the machinery of hate is beginning to do its devastating work among us, civil liberties are being abridged, hard names are being called, and the innocent are suffering with the guilty. As the fires of hatred are fanned, the danger is very great that deep and irreparable hurt will be done to these fellow citizens and fellow Christians. In the days of darkness ahead the Christian Church must oppose hate by the increase in works of love and reconciliation. The Christian Church must fight against any injustice or abridgment, without cause, of their civil and religious liberties. Let us practise both our Christianity and our democracy and exercise to the full our liberties "while it is yet day, for the night cometh."

THE PROBLEM OF PEACE

You must give leadership on the one central question that confronts humanity, that of preparing the peace, envisaging the kind of world in which it is possible for nations, with as radically opposed cultural patterns, political and economic philosophies as those involved today in the great wars in Europe and Asia, to live together on the basis of justice and mutual concern for each other's interests.

This is an infinitely more difficult task than that confronting the church in 1918, for today the church faces a generation that is disillusioned about the possibilities of a warless world, one in which "fears are stronger than hopes," the mood of which is reflected by a very recent study made of Christian student attitudes in both belligerent and neutral countries, and which these students describe with such terms as "impotence," "confusion," "scepticism," "despair of anything creative coming out of the struggle," "disquiet and apathy," "cynicism," "a kind of moral inertia," and a "general loss of faith in moral and religious values."

Facing disillusionment and cynicism the moment for resolutions and idealistic declarations has passed. Said Christian Chinese students in a recent message to Christian Japanese students: "We must face together one criticism of our common Christian allegiance, namely our intellectual indolence about the conversion of our age-long Christian ideals and aspirations into strong, definite, social judgment and action. Your world prob-

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lems are definite. No vague answers will do any good. To be Christian at all is to be Christian in concrete terms."

You must "nourish in the days ahead of us the sense of the continued membership in the universal Church of Christ." "We must keep the lines of communication open across these years of strife and bloodshed," especially with those Christians in the war on both sides who are separated from one another and from us by great walls of embitterment. It well may be that your churches again will be crowded. Rarely if ever do crowded churches in times of great national distress symbolize any deep and widespread spiritual awakening. It is rather a dazed, groping, hurt, defeated humanity calling for the Church's age-long ministries of solace and healing. Humbled as you must be by it, yet you will see that beyond that task of healing is a deeper one. Your task is that of nurturing within the church of Christ little companies of devoted followers in whom there lives in a vivid way the sense of fellowship in a world Christian community which transcends all the barriers of time and of race, nation and sect. There will be rich and poor, learned and unlearned, people of every race and color and creed in this fellowship. They will be the seed corn from which some day there will blossom forth a united and truly ecumenic church which will speak with power in the name of the whole Christian community on the great ethical issues which harass mankind, a church which judges and redeems men and societies.

Never let that vision grow dim. Sustain and strengthen every movement—spiritual or organizational—which takes even a small step towards this goal.

Never forget that the church of Jesus Christ is in its essence a house of prayer. It is still true that "more things are wrought by prayer than this world dreams of." Whatever may be your answer to the question as to whether there are ever circumstances when it is right to pray for victory, can we not agree that we do have a responsibility for teaching our people to pray for such an ending of the works of madness and destruction as will enable a broken humanity again to plant its footsteps securely in the pathways of peace, and that truth and justice will ultimately control the relations between nations. Yes, and dare we forget, when

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we are in prayer, that we follow a Lord who said, "Love your enemies, pray for them who spitefully use you." "If thine enemy hunger, feed him. If he thirst, give him drink."

How war may even poison the prayer life of an individual has seldom been better expressed than in the quaint language of a Christian Chinese student who gave this report of his feelings during the recent day of prayer observed by Japanese and Chinese students: "When we heard that prayer a thought came to my mind. War has horrified each one of us so that I can't better express myself than to repeat an old Chinese saying: Even a talk of tigers will change the color of one's face."

There is a deep test for you. Will war so horrify you that you cannot pray—

Our Father,
Thy Kingdom come,
Forgive us our trespasses as we forgive those
who trespass against us,
That they may all be one even as thou art
in me and I in thee.

In such moments as these we, like St. Augustine, need to pray

O Thou who teachest without the din of words,
Teach us, we pray Thee, through Jesus Christ
Our Lord.

The demands for a healing and redemptive pastoral ministry are going to rest more heavily on you than on any previous generation of ministers. The world is full of human beings in great difficulty. They want to love and be loved, do useful work, build homes, adore and guide in useful ways their children, read books, tend gardens, enjoy the beauties of nature, marvel at the works of man, be on good terms with their neighbors, enrich life through friendships, be freed from the fears that unemployment and poverty create, have some reasonable sense of security regarding periods of sickness, old age, and somehow to feel that doing all these things makes sense—that there is at the heart of the universe a God of love whose existence guarantees and protects these values.

Now because of the madness of war they find themselves ruthlessly uprooted from these true and simple ways of life—their

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values destroyed—all sense of security gone—no longer even can they lift their faces to the sky in hope and prayer, now only in fear and terror—millions of them here as well as abroad have reached the frontiers of desperation. Many of them are quite sure the game is not worth the candle. Some will come to you for ministries of comfort—many others will taunt you with man's age-long cry of agony, "Where is your God now?" The great dead weight of suffering today—physical and psychological—is that imposed on individuals through no fault of their own. Job's problem of unmerited suffering comes into the homes of millions today. Never forget that underneath many a seemingly happy exterior there may be a spirit that wishes it could curse God and die.

THE SAVING WORD

This is a dark but not an exaggerated sketch of a problem that the war poses for you as you begin your pastoral work. It is a centrally important problem and one on which you as a minister and the church as a healing fellowship will say the saving word if it is said at all.

Easy words will not help. The right words may be redemptive. Fellowship, understanding silence, and skilful redirection of emotional and intellectual energies into great works of healing and unselfish giving will probably help more. But most therapeutic of all will be the contagious influence of your life as shepherd of the flock—its integrity, its selflessness, its reasoned faith, and its call for heroic living.

Throughout the ages one of the glories of the Christian Church has been that in its fellowship the weak have found strength, the faint-hearted, courage, the broken-hearted, healing, and the bereaved, power for the next step.

You may not like its jangling tune nor its theology, but these moments make us realize that our fathers were dealing with a great fact of life when they sang,

Jesus is a rock in a weary land,
A shelter in the time of storm.

Never have men needed more a rock of security and shelter from the storms of the world. Do not be afraid of the word Escape—

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some things in life are so terrible that it is right to want escape from them. Without apology your ministries should provide escape into experiences of beauty; into play and social experiences that bring strength of body, gaiety and laughter; into the solace of friendship; into works of healing and mercy and great acts of unselfish giving; and into worship which brings quiet and renewal. This is not retreat from but into life. It is the escape that prepares one for the next advance or that enables one to endure something that cannot be changed. It is the escape of the garden before the cross that enables one to say,

Not my will but thine, O Lord—
Father, forgive them, for they know not what they do.



The Devotional Life of a Seminary Student*

BY WILLIAM A. DUDDE

“I WONDER if it would not be a step to the greater spiritual life in the churches if the prayer life of the seminaries could be made more prominent. Why shouldn’t the men in the seminaries, for instance, give more time to prayer and spiritual activities? Why shouldn’t our seminaries keep the ancient prayer hours of the church? Instead of the single chapel service a day, why not start the day with Prime and continue through the hours until Compline? Doesn’t it seem that this would have an effect upon the spiritual life of the ministry and the church?”

Thus wrote H. M. Allison in a recent issue of the Lutheran publication, *Sursum Corda*. The writer is obviously asking for an elaboration and enrichment of the public devotional life of our seminary men; but also he seems to imply that the private devotional life needs likewise to be strengthened. It is a fact that many men in our seminaries are not practicing a penetrative observance of regular devotional periods. It might be well for us to pause and ask the reason why.

When we neglect our systematic devotional practices, we usually have a wide variety of excuses to offer. We don’t have enough time; we are too frequently interrupted; or we have nothing to remind us when we forget. In certain other fields of life such reasons might find some basis for justification. But at a theological seminary, we must honestly confess that these reasons are hardly valid ones. We must search elsewhere to find reasons why our Bible reading, prayer, and other spiritual meditation are so often neglected. If we do search further, we find certain reasons which are more worthy of consideration.

* Contacts with college and seminary students indicate a desire to develop their spiritual lives and a quest for the proper methods. This article considers this question from the point of view of a student of theology. Mr. Dudde has completed his second year at the Lutheran Theological Seminary, Philadelphia.

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1. We are unwilling to discipline ourselves to regular devotional habits, preferring to be motivated by irregular spontaneity. This is a reason given quite frequently. One student has said, "I can have my devotions while I am walking down the street, if I feel in the mood." Here is a commendable statement in itself; we are all desirous of attaining such a state of mind and spirit. It is *practicing the Presence of God*, which Brother Lawrence in the 17th century described in these words, "The time of business does not with me differ from the time of prayer; and in the noise and clutter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed sacrament."

But Brother Lawrence has also shown that one of the best ways to attain such a state of mind and spirit is by practicing the Presence in specific, regular devotional periods. The one does not negate the other; it enriches and deepens it. He who would enjoy a fruitful spiritual spontaneity, therefore, must first practice a devotional regularity.

2. Another reason worth considering is that we are not informed or skilled in the effective techniques for systematic private devotions. We recognize that such devotions must differ from public worship, but we are lacking in knowledge concerning the distinctive methods that are usable in private worship. As a result, our devotional practices become haphazard and irregular, and we are tempted to give them up altogether on the grounds that they are useless, impractical, and unnecessary. Actually, we have probably never given our devotions a real opportunity to prove their worth to our spiritual lives.

We do need instruction in the technique of private devotions. Naturally, such instruction must be sufficiently broad to permit adaptation to our personal needs and tastes, but nevertheless it is necessary. This article does not intend to offer a set of rules for private devotions. There are, however, several guides which have been helpful to this writer, and they are listed, together with their sources, for the sake of those who desire to investigate the matter further.

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Jackson Place, N.W., Washington, D. C.) offers several pamphlets relating to private worship, especially Miss Mildred E. Winston's "Knowing the Bible" and Dr. C. P. Harry's "A Way to Pray."

The National Commemoration Committee of Four Hundred Years of the Printed English Bible (Box 36, Station D, New York City) publishes a pamphlet, "Worthwhile Ways of Reading the Bible." Dr. C. P. Harry (210 W. Fornance St., Norristown, Pa.) has written several devotional guides, including "Everyday" and "If Winter Comes."

This list is not intended to be complete, but merely suggestive. From the sources cited, as well as numerous other sources, it is possible to secure further material to help those desiring to enrich their devotional life. Our church and certain other agencies, such as the American Bible Society, have provided extensive literature on the subject, and most of it is ours for the asking.

There is no time like the present for taking stock of our spiritual resources. Are we making the most of them?

Why I Want to be a Missionary*

BY MARIETTA MANSFIELD

EVERYDAY I come face to face with this question: Why do you want to be a missionary? This question comes both directly and indirectly, and not infrequently I hear myself saying: "Why do I want to be a missionary? Can I give some good reasons why I want to do mission work? Where do I want to serve? How am I to finish the preparation that is necessary for this enterprise?" Looking at the missionary enterprise from these angles gives one a new picture of the problems that face the individual who is preparing for mission work.

Why do I want to be a missionary? First and foremost, when I was fourteen years of age my life was transformed by the divine saving grace of Jesus Christ. He who had been a stranger to me became my most intimate Friend. I had never known just what that friendship could mean to an individual. I had no idea that Jesus could become a living reality in my life. I had no idea that individual religious living could be stabilized by one of the most outstanding characteristics of Christianity—FAITH. I had never known before the joy and happiness that filled my soul, and it was perfectly natural that I wanted to share this new experience with my friends. As time went on my spiritual horizons began to lift and I began to see the needs of the world's unevangelized millions. I saw the need of lifting womanhood from its unhonored position to that of respect which can only be brought about by Christianity. I saw thousands of children unwanted and unloved; and did not Christ say, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God?" I saw ancient heathenish customs that degrade and debase the soul. My heart went out to these people who did not know Jesus. I wanted them to know the Christ that I knew. I wanted them to shake off the shackles of heathenism and enjoy the liberty and privileges of the Christian. For days

* The editor invites the contributions of students. Here is a frank answer to a question Miss Mansfield is asked constantly. Miss Mansfield is a junior in Kentucky Wesleyan College, Winchester, Ky.

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and days that thought tugged at my heart-strings and finally I yielded to the call of the mission field and dedicated my life to the missionary cause. For a moment I was never more radiantly happy. Then it was I suddenly realized that preparation was necessary for one to do efficient mission work.

How was I to begin my preparation? Where could I serve after I was prepared to work? I knew that this preparation was to begin by going to school, but how was I to go? The high school was five miles away and my parents said that it was impossible for me to go. I was not discouraged by this fact because I knew that God would not give me more than I was able to do. When we have done everything that we are able to do, God will then do for us what we can't do. When He gives us something to do, He makes the way and it is up to us to find that way through His guidance. For this purpose He has given us spiritual insight and He expects us to use it in helping to establish His kingdom here on earth in the hearts of men and women. The way was opened for me to go to high school, but not without a long hard struggle on my part. Now I look back on that first year and wonder how I endured the struggle. Many times I had no way to go the five miles, but every day counted and I would walk to school in order that I might not miss any part of the preparation that was to equip me to serve those who had not been privileged to enjoy the freedom and liberality of Christianity.

Graduation was over and I did not know where I was to continue my preparation. But no hour is too desperate for God to make of it His opportunity. I put my whole trust in Him believing in Him and His power to see me through. My faith would not let me give up; I had to keep going because the persistence of Christianity is one of constant beginnings. September came and the time for college to open was near. My mind was occupied with many problems that were quite perplexing. Could I disregard the wishes of my parents, who had sacrificed much in giving me my life, by continuing my preparation for mission work? Could I leave the home of my parents and face the cold reality of making my way through college? Would the work of a missionary pay in dividends that make for a life of enrichment and service? Had I not heard the missionary call

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and felt its tug at my heart-strings? Could I reject the Great Commission? Hadn't Christ commissioned us to go into all the world and preach the Gospel to every creature promising to be with us even unto the end of the world? I could not find a negative answer in my heart, and with divine approval on my decision I left home against the wishes of those that I love to face life in the capacity of a student at Lindsey Wilson Junior College, Columbia, Kentucky. While I was there I did a type of home mission work among the underprivileged of the town. This work gave me a keener insight to the problems that face the missionary.

Upon graduation from that institution, another milestone was reached in my preparation for mission work. But two years of college were not enough, there must be two more. Again I had to face the problem of entering another college. With the assurance of God's will for my life and knowing that He would see me through I came to Kentucky Wesleyan College where I am continuing my preparation for mission work.

Here at Kentucky Wesleyan I found a channel through which I could let my enthusiasm for mission work flow. With the co-operation of some fellow students I organized the Negro Young Peoples' Work of the Methodist Church. Our aim in working with these people of the Negro race is to instill in their hearts and minds the principles of Jesus and show them how He can come to be a living reality in their lives. We not only want to do this, but we also want to train them for leadership in both their church and community.

Where do I want to serve? There are many fields of missionary service that need workers. There is Africa with its witch doctors, superstition, immoral customs, and spiritual blindness, calling for workers. Shall these people continue to live in darkness while we here in America are living an abundant life in the light?

There is China and Korea with its millions of people suffering from the customs of heathenism and the disaster of a terrible war. Shall the call of these people go unheeded and unheard?

Among the numerous other fields of mission work there is India. India with its Hinduism, Mohammedanism, Buddhism,

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caste system, its ancient heathen customs of free marriage, child marriage, infanticide, criminal ethics, temple women, devotees, and asceticism. Shall these heathen religions and customs of degradation prevail for the lack of more workers? Shall the call of India's missionaries for reinforcements go unheard and unanswered?

After having made a study of the subject of missions in many fields, and after having talked with missionaries from China, Africa, Brazil, Cuba, and India, I've come to the conclusion that I would like to serve as a missionary in India.

Realizing in a small way the difficulties that face the missionary and the joy that must come to her, I eagerly press toward the mark for the prize of the high calling of God.



Student Society Studies Worship Leadership*

BY GRACE KUCHLER

WOSHIP is worth-ship. The Ithaca Westminster Student Society of Cornell University and Ithaca College learns the value of worship and specializes in training young people in worship leadership. Under the direction of Dr. Hugh Anderson Moran, the pastor for the Presbyterian and Reformed students of Cornell and Ithaca College, the work grows.

The development of worship training began in earnest when Dr. Edward Amherst Ott became advisor. He taught the technique of making weak voices audible to large audiences; he taught bashful freshmen to sway a group; he taught young people who had never experienced worship to feel it and to transfer their feelings to paper and thence to their friends; he taught those with no practice in writing speeches to write messages full of life and beauty. The services at first were based on the biographies of Christians who had the drive for living that students must learn. Soon the biographies became more prominent in the minds of the leaders than the characteristics the lives exemplified. With some regret the old plan of "appreciation" was abandoned for a middle of the road plan of using biographies to illustrate services based on the Christian year.

This year's program was planned last spring around the theme, "The Spiritual in Human Relations." The services with the exception of the two communion services and the last senior service are held by students. The first service entitled "On the Hill" set the theme for the year. The treasurer followed with a topic about the "Privilege of Sharing," which was a service of dedication of the funds necessary for the year. An outdoor service in the fall which features a hillside in bright autumn

* One of the distinct trends of the present student generation is the growth in appreciation of worship. Here's an account of the development of the worship program at one student center. Miss Kuchler is vice-president of the Westminster Student Society, at Cornell University.

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foliage, a sunset over Cayuga Lake, is a vital experience for freshmen as well as upper classmen. Armistice Day in November is an appropriate time to speak of peace. Communion and a Christmas pageant precede the Christmas vacation. Just before the examinations of the first term, a liturgical service is held on the campus. The service at the beginning of Lent is entitled, "The Transfiguration of Suffering." Easter marks the second Westminster Society communion at which time the newly elected officers and appointed committee chairmen are installed and the new student elders are ordained. Mother's Day worship this year centers in the theme, "The Home, a Center for Christ-like Living." A spring outdoor service celebrates Rural Life Sunday and a special outdoor service, dedicated to the seniors, ends the year.

The mechanics of presenting services are prescribed by the student worship committee. Many of the leaders in the spring talk to Dr. Moran about their services and write them in the summer. Written services are discussed with Dr. Moran. The worship committee appoints assistants. They work with counsellors and coaching chairmen and the music chairmen. They plan rehearsals. At the rehearsals final details about lighting, setting, music, ushering, hymn books, and seating arrangement are checked. The coach and counsellor also check on the stage pictures, the processional and recessional, the audibility of the speaker, the motions of all the participants, the harmony of the order of service and the smoothness of its execution.

The details of the worship committee's work and some of the special services are printed in a small mimeograph book called "Worship Program of the Ithaca Westminster Student Society" which sells for fifty cents and can be purchased from the society at Barnes Hall, Ithaca, New York.

Twenty student chairmen of committees are on the executive committee which is the governing board of the society under the direction of the president. The work of the society is seen through the committees on membership, recreation, deputations, reception, supper, world Christianity, publicity, finance, ushering, music, and worship. The society believes that one learns by doing. The favorite question is, "Do you want a job?" Besides

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the committee chairmen the librarian, the historian, the representatives of the society on the Cornell United Religious Work student board, and the photographers are on the executive committee.

The student session which began last year is the control of the spiritual life of the society. The session is made of six students appointed by the president and Dr. Moran, moderator. The session must approve committee appointments of the president; it approves the program plans of the worship committee; it assists Dr. Moran in the communion services; a member attends the session meetings of the Ithaca Presbyterian Church to learn at first hand the government of the church and to represent the students in the session.

The Ithaca Westminster Society has been growing for twenty years under the leadership of Dr. Moran. It continues to grow in value for the students interested in Christian living and the art of Christian leadership.

Puerto Rico and Pan-Americanism*

BY JARVIS S. MORRIS

PUERTO RICO is coming off the map as a mere dot in the Atlantic Ocean and is going on the map as the Gibraltar of the Caribbean, where the Federal Government is spending hundreds of millions in air bases and armies to protect the Canal and the Gulf States. San Juan has been an express stop on the Pan American Air lines for several years, but now more than ever the Island is on the main trade and air routes between the United States and Latin America. Two passenger and two freight vessels per week sail from New York and Baltimore, freighters carrying some passengers sail weekly also from New Orleans, Galveston, and Tampa. There is freight and passenger service through the Canal from California and there are planes five days per week from Miami. By the time this article is published there will be direct non-stop plane service between New York and San Juan.

In a day of such international confusion, it is hard to say whether this expenditure for defense is the wisest move or not, but there is certainly no doubt about the value of defending ourselves from our enemies by turning them into our friends. If half as much were spent intelligently in inter-American cultural exchange, education, and travel, as is being spent on air bases, we would have the kind of "hemispherical solidarity" south of the Rio Grande that we have now north of the St. Lawrence and the Great Lakes.

The defense behind all defenses is the character of a people and the power behind all treaties is ultimately the will of the people. The Federal Government is somewhat awake to the value of cultural exchange, and has set up an effective division under the State Department with rather limited funds. Many are feeling that more effort and money spent in this direction would bring more benefits than twice the expenditure in armaments. Many private agencies are leading out in this field; *The Readers Digest* in Spanish, for instance, at reduced prices on a

* In light of the world situation, this article is timely and indicates some possibilities of interest on the part of the Christian educator. Dr. Morris is president of the Polytechnic Institute of Puerto Rico, the only church-related co-educational college in Puerto Rico.

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non-profit basis will do more to cement the Americas than any three battleships the Navy could build. "Time" delivered by air to all subscribers in Latin America, beginning with the May issue, is another interesting move in this direction.

Long before the State Department became interested in cultural exchange and long, long before the magazines took such steps, the Churches of the United States were building good-will in Latin America with their missionary work. So effective have the Churches been, in fact, that the Government has had to rely somewhat in Church trained men to begin its program of Cultural Exchange. The spirit of such men as Thompson, Inman, and the two Cherringtons is that which is needed to create abiding peace in this hemisphere.

No matter what the outcome of the conflict in Europe, whether there is a negotiated peace or a decisive victory for either side, Latin America is at our door. No matter who wins the war, Europe will be impoverished for a generation and trade lines are bound to run more north and south than east and west. Trade means friendship and friendship means trade, and both mean Latin Americans must learn English and North Americans, Spanish.

Most students in American schools study a foreign language with little intention of ever using it as a spoken medium, but never before in the history of the United States has there been the opportunity and the necessity of large numbers of people speaking and writing well a foreign language of near neighbors. Faster traffic and wars in Europe and Asia are placing Spanish in almost every college and major high school in the United States. American educators should now strive to teach Spanish so that it can be spoken as well as written, to encourage Americans to travel and trade in Latin America and bring to pass a hemisphere so solid it cannot be broken even without a Monroe Doctrine.

It is at this point that Puerto Rico can be most valuable to the United States, even more valuable than as a "Gibraltar of the Caribbean." Puerto Rico is the only purely Spanish country under the American flag and there has developed there a bi-lingualism of great value in uniting Spanish Latin America with English North America. The University of Puerto Rico,

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state-supported and the Polytechnic Institute, a private college of liberal arts, are graduating with bachelor's degrees several hundred young Puerto Ricans each year who know two languages and who have had training in American ideals and institutions. These selected young people are becoming excellent representatives of government, business, and philanthropic organizations in Latin America. In every island of the Caribbean and in many South American countries Puerto Ricans are taking leading posts "because of their superior American education" as expressed by a leading Dominican educator.

In addition to using Puerto Rico as a training ground for those who can penetrate Latin America carrying North American goodwill, the United States is beginning to use the Island as a training ground for teachers of Spanish in American schools. Not only are Puerto Ricans being employed as teachers of Spanish in northern schools, but more continental teachers are coming to the Island to study the language and the ancient civilization. The undergraduate courses in Spanish offered in the University and the Polytechnic Institute are the equivalent of graduate courses in most continental universities, and the Master's degree in Spanish granted by the University is the equivalent of most northern Doctor's degrees in that field.

To improve the quality of Spanish teaching in the United States a few forward steps should be taken at once:—

1. Begin the teaching in the lower grades;
2. Employ more nationals from Latin American countries;
3. Encourage all continental teachers to study Spanish in Latin American countries.

One reason why Americans are such poor linguists is that in spite of the melting pot of many languages in the United States foreign language teaching is postponed until the late high school years. Americans unfortunately look down on foreigners and rather despise their language. Putting Spanish into the early grades of public school would help to correct this situation.

Even if the child does not learn Spanish early, however, and learns it from a continental, ad infinitum, his accent will be poor and "Americanish." Of course, the local school board employs the teachers and the daughter of Salina or the son of Warren will get the position even though he has never studied Spanish

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in a Spanish speaking country and knows it only as a written language. College and University Spanish departments should encourage their majors to study at least a year in Latin America before they go back to Salina or Warren to teach. Some universities are considering accepting residence and study in Puerto Rico in lieu of residence work toward the Master's and the Doctor's.

Puerto Rico has every advantage for Spanish study: superb natural beauty, mild climate (average temperature 79°—no winter clothes necessary), economical living conditions, reasonable costs in travel, ancient Spanish civilization, two institutions of college rank offering a wide variety of Spanish courses, and the security of the American flag.

There are available in Puerto Rico numbers of well trained college graduates who lack the means of studying for advanced degrees in American universities (the University of Puerto Rico offers the Master's Degree only in Spanish Literature) who would make excellent instructors of Spanish in colleges and universities. Many of these would delight to teach part time for salaries sufficient to make possible study toward advanced degrees.

There is still being considered the establishment of an Inter-American University in Puerto Rico, using the present university as a beginning. It has been proposed that the present branch College of Agriculture and Mechanical Arts become the School of Tropical Agriculture, that the present School of Tropical Medicine be made more inter-American, that a School of International Relations be developed and that all be united in the Inter-American University. It has been suggested that the Polytechnic Institute fit into the picture as the unit of American Education in the Arts and Sciences, for it has a beautiful campus and the spirit and atmosphere of the typical small American college. Since the Latin American universities are built from European models and are principally professional, the small American college should be represented in an Inter-American University.

Puerto Rico considers itself the bridge between the Americas and would like to be of still greater service toward a hemisphere united with understanding and good-will.



CONVENT PORTO COELI SAN GERMAN, PUERTO RICO

Additions to the Office Library

Choose and Use Your College. Guy Snavely. Harper and Brothers, New York, 1941. 166 pp. \$2.00.

Dr. Snavely writes on a subject which has been covered by many books in recent years. The lists of approved colleges and of college loan funds, as appendices, constitute a valuable addition to the book.

Founders of Christian Movements. Philip Henry Lotz. Association Press, New York. 1941. 160 pp. \$1.25.

This is the third volume in the series of "Creative Personalities," and is a vivid story of the lives of individuals who had the courage of their convictions and who are directing men and institutions today.

The Purposes of Church-related Colleges. Leslie Karr Patton. Bureau of Publications, Teachers College, Columbia University, New York. 1940. 287 pp.

This is a critical study of the purposes of church-related colleges as based on the returns from 216 institutions and 23 church boards of education. After organizing and analyzing the material, the author presents his suggested program: the development of Christian leadership in grappling with social and economic problems. This can be done through three channels: Attention to the Individual, Citizenship and Social Problems, and the Development of Christian Character.

The Literature of Junior College Terminal Education. Lois E. Engleman and Walter Crosby Eells. American Association of Junior Colleges, Washington. 1941. 340 pp. \$2.50.

This is a compilation of the literature of junior college terminal education. It is most comprehensive and every educator interested in the development of the junior college should possess this book.

Youth Serving Organizations. Second Edition. M. M. Chambers. American Council on Education, Washington, D. C. 1941. 237 pp. \$2.50.

Here is a desirable handbook revised, enlarged, and brought up to date, describing the national non-governmental agencies serving youth.

ADDITIONS TO THE OFFICE LIBRARY

Youth Work Programs. Lewis L. Lorwin. American Council on Education, Washington, D. C. 1941. 195 pp. \$1.75.

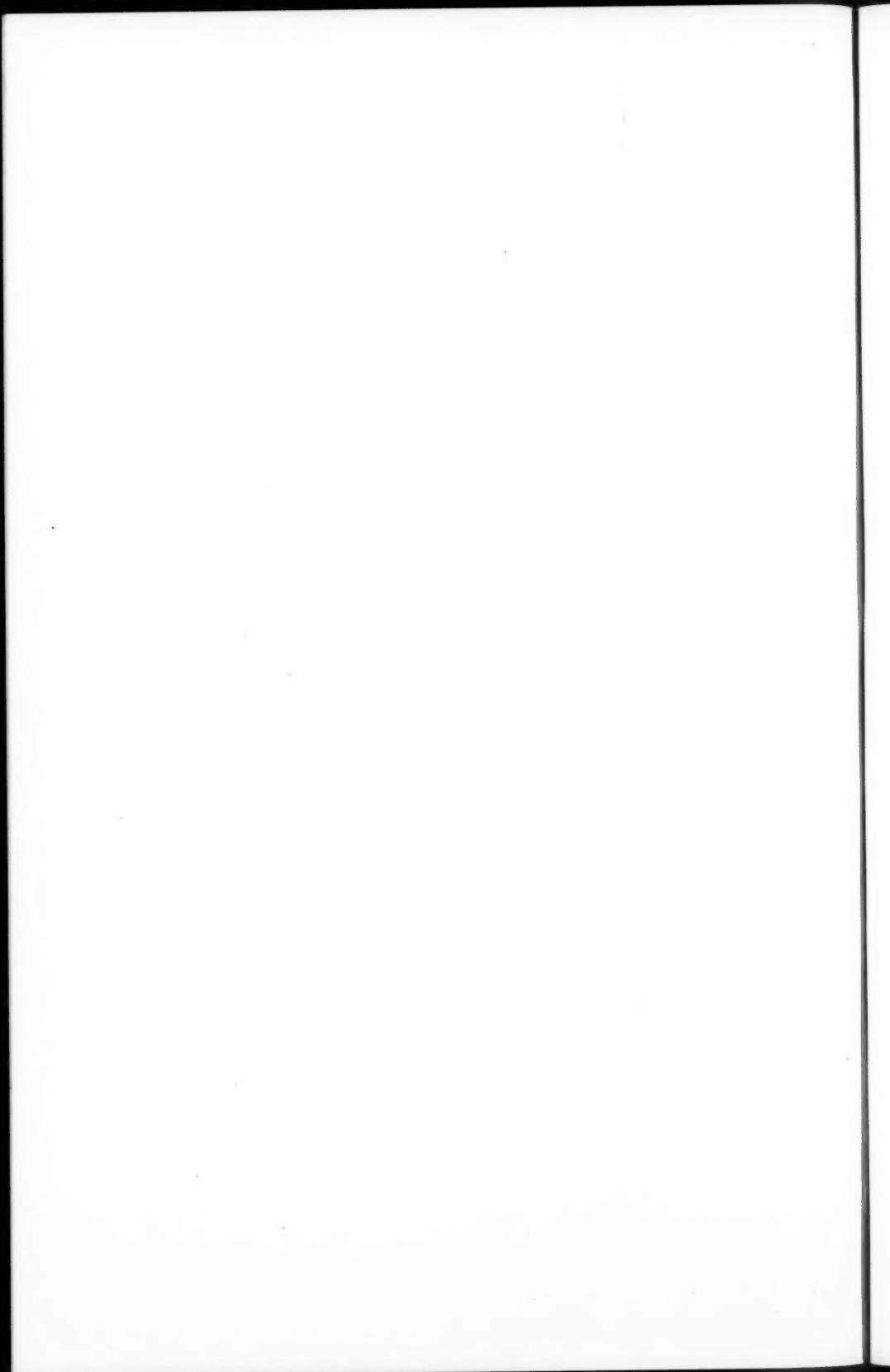
This is a description and discussion of the problems and policies of youth work programs. This report will awaken the reader to the social and economic implications of these programs.

Color and Human Nature. W. L. Warner, B. H. Junker, and W. A. Adams. American Council on Education, Washington, D. C. 1941. 301 pp. \$2.25.

This volume is a systematic analysis of the factors which affect the adjustment of negro youth on Chicago's "South Side." It is one of the major studies of the American Youth Commission's Negro Youth Survey.

Forty Years With Russians. Ethan T. Colton. Association Press. New York City. 1940. 192 pp. \$2.00.

Dr. John R. Mott, in his foreword writes: "This book sets forth in factual form one of the least known and most significant developments of the early decades of this century in the realm of international and ecumenical relationships and service."



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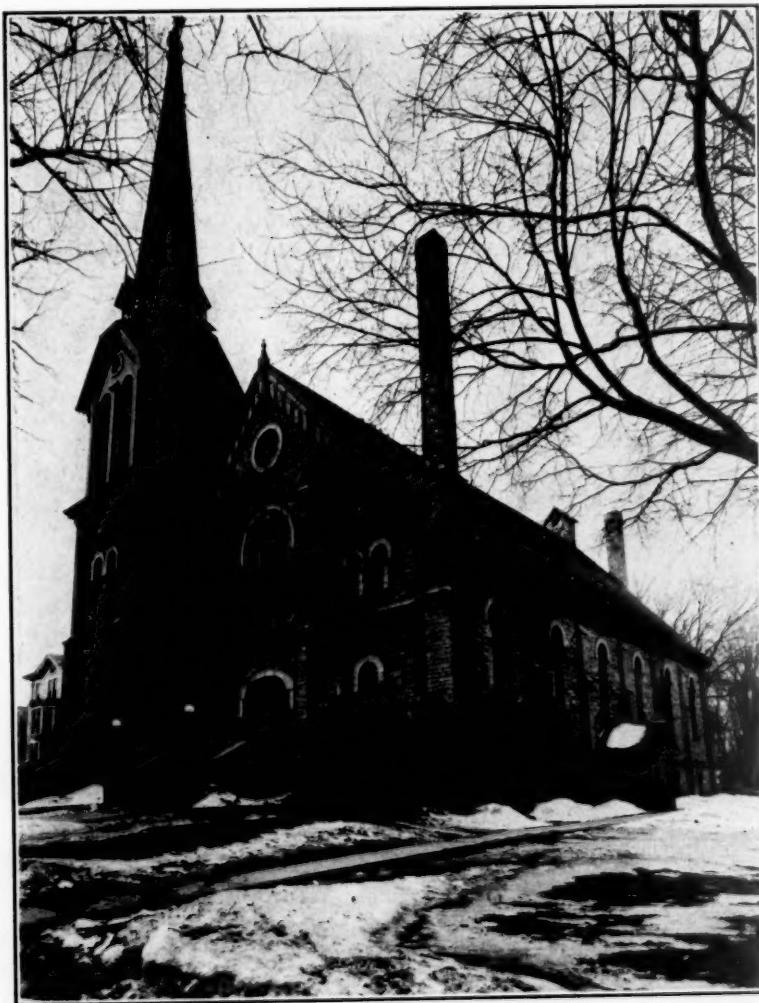
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CHAPEL FOR MANY YEARS)

